

LAYBYING 'QURBAANI' SHEEP

Written by Administrator

Thursday, 17 May 2018 12:00 - Last Updated Thursday, 17 May 2018 12:24

QUESTION

A darul uloom is advertising the sale of sheep fitted with spectacles. The pictures have also been published by the darul uloom. They are offering Qur'baani sheep for sale. The sheep have not yet been purchased by them. However, they have advertised the sale of these sheep-to-be-bought for sale by the laybye system. They have provided their banking details. What is the ruling of the Shariah regarding these sheep for the purposes of Qur'baan?

ANSWER

The sale of the spectacled ghost sheep is *baatil* (baseless, haraam, null and void). It is not permissible to purchase objects which are not in the ownership and possession of the seller.

The consequence of *faasid* and *baatil* sales is the effect of RIBA. It will be like making qur'baani of stolen animals – animals acquired by theft.

The entity offering non-existent sheep and displaying the haraam pictures of the sheep with the added mockery of spectacles on the sheep, is not a darul uloom. It is DAARUL J AHL (the Abode of Ignorance). It is totally unexpected of a Deeni institution to engage in such brazen and flagrant haraam acts for the sake of monetary objectives.

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They are shockingly ignorant and insensitive regarding the great and sombre act of Qur’baani. They are more ignorant of the spirit underlying this momentous sacrifice offered by Hadhrat Ibraaheem, (Alayhis salaam). Their dastardly act of mockery is akin to the type of mockery which the kuffaar make of the *Ahkaam* and *Shi-aar* of Islam.

IT IS NOT PERMISSIBLE TO PURCHASE THESE GHOST SHEEP. YOUR QUR’BAANI WILL NOT BE VALID.

Reprimanding these types of mockers, the Qur’aan Majeed says:

“Say (to them, O Muhammad!) What! Do you jest with His Laws and His Rasool? Do not now make excuses. Verily, you have committed kufr after your Imaan.”

For their flagrant acts of mockery of Allah’s Ahkaam and for their flagrant portrayal of haraam pictures, they should resort to Taubah and also renew their Imaan, for it is palpably clear that they believe that haraam pictures are halaal.

Even according to the most liberal Deobandi Molvi who has strayed from Siraatul Mustaqeem on several major issues, pictures of animate objects are haraam. Whilst he baselessly claims that digital pictures are permissible, he maintains that when such pictures are printed on paper then it is HARAAM. We do not know whom these miscreants of Daarul Jahl are following. From whence did they gain the idea that the haraam pictures of the sheep are halaal?

“Salaam on those who follow the Hidaayat (of Allah).”

1 Ramadhaan 1439 (17 May 2018)